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I have called attention to the deficiencies in the revision because they indicate pretty important defect in what is otherwise a very valuable volume. It is to be regretted that the author did not see his way clear really to rewrite the book. There is a wide demand for a serious study of the family by a man of such breadth of vision and experience as President Thwing, in which the moral and physical values may be emphasized, and the whole kept within the compass of the present work. As it stands, it is a marked improvement over the older editions, and deserves a wide audience.

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VAN DYKE, HARRY W. *Through South America*. Pp. xxiv, 446. Price, \$2.00. New York: T. Y. Crowell Company, 1912.

Judging from the title, this book should present the results of personal travels in South America. As a matter of fact it does nothing of the sort. Following a historical sketch, which occupies nearly one-third of the volume, a chapter is devoted to each of the ten republics, and one (of 5 pages) to the Guianas. In most of these chapters historical sketches are prominent. The rest of the book, perhaps half the total text, is devoted to discussions of various things. The farther one reads, the more one wonders how many of these countries, places and things the author has really seen.

No personal impressions or touches are given. Quotations from stock sources are introduced throughout, and in places at much length. Some of the quoted passages fit the situation in a way that scarcely could be improved upon, but in other cases, it seems certain that had the author been over the ground, he would prefer to give his own impressions rather than retail second-hand material. One notable instance of this sort is in the descriptions of Santiago, Chile, where some of the quotations are undeniably bad.

A visit to Paraguay would have given the author so much to tell that he could not have filled his chapter on that country (17 pages) with history (12 pages) and a discussion of maté (4 pages). Having seen both, few people would find that the excellent docks of Buenos Aires suggest those of Chicago, or that the University of Cordova suggests Harvard and Yale. Actual experience on the railroad from Rio to São Paulo would dispel any idea that one may travel over it "almost as comfortably as one may travel from New York to Chicago." A journey through the Argentine would have prevented the mistake of quoting the old, exaggerated statement that that country "has 500,000,000 acres available for cultivation," while even careful use of second-hand material ought to preclude the ridiculous statement that Argentina is in "the first rank of exporters of maize and linseed, second to Russia in the export of wheat, and among the leaders in corn." It is hardly conceivable that anyone could have been in South America to study the countries and not know that their "maiz" is our "corn."

Even in compiling material, much improvement might have been made, both in making use of better sources and in more careful analysis of facts used. Thus Brazilian coffee growing did not begin in Rio in 1760, but in the northern states at least as early as 1723. Argentine hides, skins and wool, instead of having

"no place" in the United States are shipped in large amounts to this country, as shown by any annual summary of trade relations of either country.

If the author has been "through South America," his book does not show it. If his book is purely a compilation, it is poorly done except for some of the historical sketches. With books so much superior readily available, it is hard to find an excuse for a volume of this sort.

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VINOGRADOFF, PAUL (Ed.). *Oxford Studies in Social and Legal History*. Vol. III. Pp. v, 396. Price, \$4.15. New York: Oxford University Press, 1912.

This volume of the Oxford Studies contains two monographs: "The Estates of the Archbishop and Chapter of Saint-André of Bordeaux under English Rule," by Miss Eleanor C. Lodge; "One Hundred Years of Poor Law Administration in a Warwickshire Village," by A. W. Ashby. Both of these monographs represent the highest type of intensive local study, in which antiquarian erudition is not allowed to obscure the relation of the subject to the general historical problems involved. In each case there is a distinct gain from the limitation of the field of research.

Miss Lodge has studied feudalism with a sympathy that is distinctively modern. There is none of the old prepossession against the system. It is presented in her study as a system under which people lived without much serious inconvenience. There is not the sense of an impassable gulf between medieval and modern times. Again and again she speaks of the many similarities in the general aspect of rural life then and now. "The places in which the vine flourishes have little changed. Perhaps an exception to this might be made in the case of Médoc, which does not seem to have been planted out so early as the rest" (p. 44). "All points to a state of things extraordinarily modern: a great number of small free rent-paying or profit-sharing tenants, bound to their ecclesiastical superiors by ties of money rather than by bonds of allegiance; sometimes bound to the soil and unable to alienate freely, but this by reason of contract rather than by custom or the arbitrary will of the lords; services and dues early commuted into money payments, and the wage-paid laborer the rule rather than the exception" (p. 195).

The emphasis upon the modern appearance of life in the Bordelais might give rise to suspicions of superficiality were it not for the subtlety and care with which the technical questions of feudal law have been met. The discussions of the *alod* and the *homme questal* are refreshing even if the addition of refinement to refinement seems at first excessive. There is an unusual sympathy with the medieval capacity to do without the rigid legal categories which are so common in our modern law. The conclusions are not very different from those of M. Brutails in his "Introduction to the Cartulaire de Saint-Seurin." The *homme questal* was a serf, but the term must not be used without qualification. The status was defined more strictly in the fourteenth century than in the twelfth and thirteenth centuries, and in practice the disabilities were less onerous than might be supposed from the more abstract legal definitions.